3: Mackenzie M-5 (ca. 1925) 1925
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Chungu is dead. Then the chiefs and their men, fully armed, gathered to the mourning. Weeping there was none, for Chungu must not be wept for; and women were not present, for the mourning for Chungu is war; quarrels may break out among the men, and there may be many deaths before the mourning is over. The chiefs bring oxen for the feast, and gifts of ivory to be laid up in the house where Chungu goes to pray when he prays alone.

The councillors now address themselves to the task of selecting a successor. There are no candidates; for not only must Chungu himself be helped out of the world, but all his sons, born after his accession, are put to death at birth. Daughters are allowed to live, and sons born before their father attained to the chief dignity, are not under the ban. Here again British rule steps in, but British rule has not yet been able to sweep all fear of the past out of the minds of the people. From among the *Bakerenge*, a circle of families within which the new Chungu must be found, name after name is presented to the spirits by the diviner, and when the divining rod indicates that the right name has been presented, the formula is uttered, "*Abapasi bitike*," the underworld has spoken.

At a great feast, at which all men of royal blood must be present, Mulwa, one of the councillors, by hereditary right offers prayer to the spirits, as if the selection had not already been made:

"Ye chiefs, we pray you to show us our lord, who shall be our leader in all things. Let him be the man of your appointing, not of our desire; to

757 the fang will drop out, and the man will be saved!
278 There are men living near me who claim to have seen this being done.

844 The birth of children is accompanied by loving care, gross superstition, and much medical treatment, useful or otherwise. All women at that time are given a drink of *indobo* leaves, pounded and mixed with water. If the placenta has not come away satisfactorily, castor oil is given. And if pain supervenes, the bark of *indobo* is again given, pounded and mixed with water. For a child weak at birth, roots of *unsuba* and *mungwina* are taken, pounded, mixed with water, and the child is washed in the
842 mixture. Sterility in man or woman can be removed by the right drugs; and when a woman is getting on in years and wishes no more children, a mixture is in
847 use which will have the desired effect. Medicines for producing abortion are widely known, and
832 frequently used, as also are love potions.

757 Steaming is resorted to in cases of great pain or weakness. Water is cooked in a large pot, with the bark of *mparampara* added. When the pot has boiled, it is taken off the fire, and the patient, covered with a mat, kneels over it, supported if very weak, for about ten minutes. Massaging also is employed when one is very tired, the leaves of *muyoka* being pounded to give a juice for lubrication, or, as the people themselves say, to get into the body through the pores. Cupping is employed for headache and rheumatic pains. Eight cuts are made in two lines, on each side of the head; a small horn is put over the cuts; a